universe, such as the apparent subjection of the Purusha to Prakriti. To realise the Self is to realise the eternal freedom of the Spirit.

The Conscious Being, Purusha, is the Self as originator, witness, support and lord' and enjoyer of the forms and works of Nature. As the aspect of Self is in its essential character transcendental even when involved and identified with its universal and individual becomings, so the Purusha aspect is. characteristically universal-individual and intimately connected with Nature even when separated from her. For this conscious Spirit while retaining its impersonality and eternity, its universality, puts. on at the same time a more personal aspect[1]; it is. the impersonal-personal being in Nature from whom it is not altogether detached, for it is always coupled with her: Nature acts for the Purusha and by its- sanction, for its will and pleasure; the Conscious. Being imparts its consciousness to the Energy we call Nature, receives in that consciousness her work- ings as in a mirror, accepts the forms which she, the executive cosmic Force, creates and imposes on it,, gives or withdraws its sanction from her movements..

The experience of Purusha-Prakriti, the Spirit or

Conscious Being in its relations to Nature, is of
immense pragmatic importance; for on these
relations the whole play of the consciousness depends.

[1] The Sankhya philosophy stresses this personal aspect,. makes the Purusha many, plural, and assigns universality to- Nature; in this view each soul is an independent existence although all souls experience a common universal Nature.